Zions Herald

THE INDEPENDENT METHODIST WEEKLY

DECEMBER 30 1942

JAN 8 1943
NEWTON CENTRE, MASS.

Begin the New Year with Jesus

H. R. L. SHEPPARD

TAKE any Christian creed you like, any book of religious devotions, any catechisms or formularies, articles or confessions of belief, however much the expressions and phrases of each may differ from another, they can each be directly related to the teaching of Christ, and none contain anything of Christian truth that cannot be found in the Gospels of the New Testament. That is why I think we need to get away from all that men, however wise, however saintly, have said about Christ, to the figure of Christ Himself as He stands out before the eyes of the world in all His wonderful simplicity at Bethlehem and Nazareth, in the wilderness and on the mountains, on Olivet and Calvary, at the open tomb and in the upper room. I believe that if a man would for the space of three weeks only honestly endeavor himself to live according to the Spirit of that life, if he would study that life, which, whatever may be the differences of interpretation, is perfectly plain and straightforward to him who would read it over without commentaries, and if he would set store not so much by the letter as by the spirit; that man, I believe, would be lifted up to a high plane of living and achievement. His endeavor will involve him in immense hardship, but it will give him a satisfaction, a sense of rest that he will find nowhere else; more than this, he will cause those who live with him and touch his life to realize that he has come to know the secret of noble living. Of this at least I am sure, that however far that man may come short of achieving his ideals, such a change will have taken place in his short life that never for one moment afterward will he want to turn away from the path that he has begun to follow.

See page 1250

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

7. "The Graveyard Shift"

PVT. LEONARD LESOURD

Scott Field, Illinois
August 2, 1942

Dear Folks:

Fortune has a way of kicking you in the pants occasionally. It dealt me a solid boot when I was assigned to my present shift at Scott Field. The radio school has just been put on a 24-hour basis, so I had to draw the night or "graveyard" shift! Along with my (by now) weary soldier companions, I trudge to class every night at 11 p. m. and try to keep awake until 7 a. m., when our class ends. The other shifts are from 7 a. m to 3 p. m., and from 3 p. m. to 11 p. m.

It's funny how things work out. When I entered the Army I figured that my days of irregular hours were over, with the good old "early to bed, early to rise" army policy. Now we hit the sheets about 7.30 in the morning and sleep until 3.30 in the afternoon. I sleep on the second floor of the barracks, and by noon, with the temperature well over 100 degrees, I am nicely baked. Our meals are thrown out of joint also. We eat breakfast just before going to bed, get up for supper, and have our other meal around 2 a. m. It's tough at first, but may not be so bad when we get used to it, especially if it turns cooler.

In this radio operators' course they have doused us heavily with code right off, and it is very interesting. Our whole course will last about twelve weeks, but those who advance rapidly may leave before that. I'm completely green and so shall probably require the maximum time. A certain percentage "wash out," but it isn't high.

There is nothing like the Army for rumors. One rumor has it that all of us on the "graveyard" shift may transfer to Chicago, where a new radio school has started. Another is that the three shifts will be rotated; still another is that we shall be on it for our entire stay here because, once we're conditioned to night classes, the commanding officer won't want to make a change. The night shift is conceded to be far from ideal, but the demand for radio operators for the new stream of bombers is urgent. Having no hand in any decision, the only thing left for us is speculation about it all.

I'm doing okay after one week of this code. Before we can graduate we have to be able to receive at the minimum rate of 16 words per minute. First we must master all the characters (alphabet and numbers), then pick up speed. All students start taking at 4 words a minute. Official code checks (tests) are given several times a night; those who haven't passed 4 w. p. m. by the end of two weeks are "washed out." After the first week I was advanced to the 8-words-a-minute group.

I can well understand what is meant by going "code happy." Six out of eight hours a night are spent listening to the "di dahs" as they drum out through the earphones. You eat and dream to the sound of code.

One favorite pastime among certain soldiers is to start rumors and watch 'em grow and spread. An old standby is that pay day for sure is to be on a certain day, or that furloughs will be granted immediately after graduation, or that a group of WAAC radio students is coming to Scott Field and co-ed classes will soon begin (this latter one started when a new set of barracks was built in an area just off the post). On one occasion several of us started the story that on the following Thursday night our squadron was giving a dance and it was to be free (it is rare that squadrons on night shift give dances. and when there is a dance, the price is 25 cents). This rumor grew while we chuckled. Imagine our amazement when our squadron commander announced a few days later that we were to give a dance the following Thursday and it *was* to be free. Perhaps our rumor was instrumental in bringing this about. We never knew.

Maybe I should say a word about these dances. Every Thursday night, one of the squadrons holds a dance at the Service Club. The very necessary feminine element pours in on buses from towns within a 40-mile radius. Needless to say, the clamor among the girls to be included is deafening. Some woman's agency picks the girls who are to come, and I hear that they are to be formed into squads (sounds like it might be a little too regimented); but the girls get there, and that's all the soldiers care about.

It's positively amazing how I've run across friends during my short span in the Army. Scott Field tops even Miami in this respect. While going through the mess hall line my first meal, who should I run into but a Newton High classmate! The next day I ran into another. The other day I discovered that one of my college fraternity brothers has been here since April. I looked him up yesterday, and we had a great time reminiscing. He graduates next week. Then, three of my friends from Miami Beach popped up the other day. To top it off, I ran into one of my close Newton friends yesterday at the Service Club. He was at our home many times, and was one of my best friends at high school. This makes four that I know from Newton High who are at Scott Field now.

We have a good bunch in our barracks. Army barracks are two-story affairs. On the top floor, in addition to the large open expanse of bunks, there are two smaller rooms, accommodating three soldiers in one, and six in the other. I live in the latter type with five others.

One of my bunkmates is of Russian ancestry. His parents came from Russia, and he has several relatives fighting in the Russian Army under Timoshenko. Another man was drawing down $8000 a year as manager of a Woolworth store in Boston when drafted. He's a good egg, but, man does he dominate the scene when we clean up our room! Habit, I guess. Of course, we tell him where to go, if he gets too officious. Another lad is from Washington, D. C. He's the youngster of the room (only 20). Another is from Virginia, and the fifth is from Boston. They're all okay with good dispositions, which is a valuable asset in the Army. I have been surprised at the small amount of friction among soldiers. I have yet to see a fight.

I am still in a quandary as to any future moves. Naturally, I shall apply for officer's training if by September 22 I have not made some other move. As for aviation cadet, I shall make the preliminary inquiries when I am more settled here (if there is such a condition as being settled in the Army).

So long for now. Love,

Len.

——"I wish to subscribe as a blood donor. I offer this as a Christmas present to the men of our parish in the armed forces." That is the substance of what appeared on a pledge card in the pews of All Souls' Church, Brooklyn, N. Y., lately, and that great parish rose to the opportunity.—*The Christian Leader.*

Zions Herald

• THE INDEPENDENT METHODIST WEEKLY •

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The Year in Religion

WINFRED ERNEST GARRISON

During the first year of war the American churches ıve found ways to be loyal without "presenting arms," ıd have absorbed the pacifist problem without liquidat- g the pacifists.

They have actively promoted social welfare and reli- ous ministries for millions of men in the armed services ıd in the new communities of war industries workers, ıve given such relief as could be given to those who have een ridden down by the four horsemen abroad and, in ss degree, to refugees who have found a haven here, and ıve been on guard against unnecessary invasions of civil berties at home in the guise of military necessity.

While the churches in the occupied countries of Europe ıve furnished practically the only organized opposition to e régime of tyranny in their respective areas, the Amer- an and British churches have given much thought to the nditions of a just and durable peace when the victory ıs been won.

The spirit of missions has been kept alive, and even tensified, though many mission fields have been closed the exigencies of war. Movements toward unity and operation among the churches have gone forward, steps ıve been taken toward the more efficient organization of terchurch agencies, and there have been new unified forts for the extension of religious education.

The three great religious groups—Protestant, Roman atholic, and Jewish—have become increasingly aware at they are allies in a common cause, and that this is not erely the enterprise of winning a military victory, to hich the vast majority of them all are committed as cit- ens, but the upholding of those basic principles of faith God and man to which they are committed as Chris- ns and Jews and upon which the meaning and strength the nation's cause depend.

During the year, a statement of common faith, prepared the National Conference of Christians and Jews, was gned by highly regarded representatives of the Catholic, otestant, and Jewish groups, whose differences in reli- ous belief and practise are real and, so far as one dares predict, permanent. But they also occupy common ound which forms a sufficient basis for cooperation in regard to the issues now in the forefront of the world's attention. The issuance of such a manifesto concerning their areas of agreement is, I believe, an event unique in American history.

The Churches and War

After Pearl Harbor, the first articulate reactions of leading spokesmen for the churches stressed the need of repentance for our own national sins, abstention from hatred toward our enemies, and consideration of "the goal of order, justice, and peace," but there was little opposition to the prosecution of the war. Even the pacifists, who were less numerous than the earlier resolutions about the sinfulness of war might have led one to expect, were content with non-participation and made few, if any, gestures of opposition.

Responsible churchmen, and still more the churches themselves, when they came to speak through their national bodies, were careful to distinguish between meeting a situation in which the choice between war and peace was no longer open to us and "approving" war—not to mention "blessing" it.

During early December, a year after Pearl Harbor, the denominations represented in the Federal Council of Churches responded to a wide demand that the Protestant churches make some pronouncement on the moral issues of the war, and adopted a statement which described the avowed aims of the Axis powers as antichristian and called for a United Nations victory. The statement asserted that the Christian church has a valid and unescapable concern in the conflict, the outcome of which will "gravely affect the future opportunity of Christians to achieve social and political goals consonant with Christian principles."

The Roman Catholic archbishops and bishops in the United States, meeting in Washington, D. C., in the middle of November, almost a year after our entrance into the war, issued a pronouncement declaring that the war "involves unquestionably the most important moral issue of today," that "at times it is the positive duty of a naion to wage war in the defense of life and right," and that

"our country now finds itself in such circumstances.'

Pacifism continues to exist, but, with rare exceptions, it is not a fighting pacifism. The churches generally have upheld the rights of conscientious objectors and have supported the Civilian Public Service camps, which have been administered by Quakers, Mennonites, and the Church of the Brethren. At the end of October there were 5411 men in fifty-eight C. P. S. camps.

Churches Defend Liberties

The defense of civil liberties has been a matter of concern to all thoughtful Americans, and the churches have furnished focal points for this concern. Churches in many communities on the West Coast befriended the Japanese who were evicted wholesale. There were eighty Protestant Japanese churches with 17,500 members in the area from which citizen and alien Japanese alike were removed. A Protestant commission for war-time Japanese service—that is, for service to Japanese in the United States—was formed. There have been protests against the indiscriminate evacuation of the Japanese from the coastal area, and criticism of the disregard of the civil rights of American-born Japanese citizens has been rather more frequently expressed in church circles than elsewhere.

The religious press—but not the voice of denominational assemblies—has made itself heard in protest against the treatment which Jehovah's Witnesses have received from courts, legislatures, and mobs.

Relief Activities

The relief of suffering and need resulting from the war has had a large place in the thought and action of the churches. Our own involvement in the war both intensified the need for such work and restricted the area in which it is possible. The service previously rendered by the Friends Service Committee to prisoners of war in German-occupied sections of Europe and by the Unitarian Service Commission in internment camps in southern France met a new obstacle. But fresh fields of action were opened, and work in many old ones was intensified.

The Quakers, for example, established a "Burman Road unit" to carry relief to West China, and have done work, as others also have, among Japanese internees in the United States. The Young Men's Christian Association has given aid to prisoners of war. The Young Women's Christian Association has provided emergency service to women and girls in China, the Dutch East Indies, and the Philippines. The Church Committee for China Relief has coordinated efforts on behalf of what is doubtless the largest solid block of human suffering and need on this entire suffering planet.

Large special funds have been raised by the principal denominations for these relief activities, for religious work in the vicinity of army camps and in the new industrial communities of war workers, and for the support of orphaned missions. The migration of many thousands of industrial workers and the sudden creation of cities or suburbs around munitions plants has created a new frontier. In some places—as in Baltimore and at Willow Run near Detroit—cooperation by many churches and boards has developed programs of concerted effort in which the weakness inherent in denominational separateness is minimized.

Churches Resist Nazis

Of the churches in Europe, it can only be said briefly that they have continued to furnish the only organized and open resistance to tyranny over the souls as well as the bodies of men. Dutch Catholic and Protestant churches issued a joint protest against Nazi treatment of Jews. The resistance of the Norwegian clergy and laity has been continuous and heroic.

In England, Cosmo Lang was succeeded as Archbishop of Canterbury by William Temple, formerly Archbishop of York. This gives the Church of England a leader who is also preeminently a leader of liberal social thought for the nation.

In Germany, the deadlock between the Government on one side and the Protestant Confessional and Roman Catholic churches on the other, continues. The Catholic bishops issued, after their annual meeting at Fulda, the strongest statement they have yet uttered against the totalitarian program.

Pastor Niemoeller is still in close confinement, and his friends and the supporters of his cause have not weakened. Neo-paganism increases, but very slowly. The latest statistics show a gain of only forty per cent in seven years, and the present adherence of three per cent of the population. Borman, successor to Hess as deputy head of the Nazi Party, has expressed his open and equal hostility to every form of Christianity by saying, "Protestants are just as inimical to Naziism as Catholics."

In Spain, decrees issued in January ordered the closing of all Protestant schools and forbade the reopening of Protestant churches which had been closed during the civil war. Only in Madrid and Seville are there remaining Protestant churches, and they are permitted there only on back streets and without bells, steeples, or any external sign to show that they are churches. Religious liberty does not exist in Spain.

Post-War Planning

Planning for the post-war period has received much attention from churches and churchmen who refuse to believe that winning the war and making the peace are two separate operations, the first of which must be completed before any thought is given to the second.

The most notable declarations during the year have been: the "thirteen points" of the Delaware (Ohio) conference sponsored by the Federal Council of Churches; the five-point program formulated by the Central Conference of American Rabbis; the statement issued by the Roman Catholic Inter-American Seminar on Social Studies, under the auspices of the National Catholic Welfare Conference; and the "Victory and Peace" declaration put forth in November by the Catholic archbishops and bishops.

Every one of these presents a program of bold, even radical, social reconstruction based upon such a recognition of spiritual and human values as has never before been the determining factor in any social or economic order.

The foreign missionary problem has been profoundly changed by the impacts of war both at home and abroad. Financial support has been sustained surprisingly well, but the work itself has been so shattered by the extension of the war zone to missionary areas, by enemy occupation, and by difficulties of transport even to fields not yet directly involved in the war, that the whole enterprise has had to be largely reconstructed. Special funds have been raised to care for orphaned missions of European churches.

But in spite of these devastating changes it can be said that the missionary zeal of the American churches not only persists but has received a certain quickening from the enhanced sense of international kinship and depen-

dence. It is a reasonable prophecy that the missionary enterprise will emerge after the war as something different, but greater.

Unity Movements Progress

Movements toward unity among the churches have made progress during the year. The movement for the unification of Protestant interdenominational agencies made a notable advance toward realization by actions taken at Cleveland during the week of December 6, 1942, by the biennial meeting of the Federal Council of the Churches of Christ and meetings of six of the seven other agencies concerned. The plan, which received tentative approval, contemplates the formation of a North American Council of Churches of Christ (United States and Canada) with divisions of Church and Community, Christian Education, Home Missions, and Foreign Missions.

The present agencies which are involved in the proposed merger are the Federal Council of Churches, the Foreign Missions Conference, the Home Missions Council, the International Council of Religious Education, the United Council of Church Women, the United Stewardship Council, the Council of Church Boards of Education, and the Missionary Education Movement. Before the plan can be put into effect it must be ratified by each of the organizations involved and by the denominations severally, of which twenty-six are now members of the Federal Council. The merger cannot become an accomplished fact before 1945.

A union between the Evangelical Church and the United Brethren has received all but final ratification, and is believed to be sure of consummation. Favorable consideration on both sides is being given to a project of union between the Congregational Christian Churches and the Evangelical Reformed Church.

The proposed concordat between the Protestant Episcopal Church and the Presbyterian Church in the U. S. A., which contemplates only a limited cooperation, not a union, has reached the point of publishing a form of concordat acceptable to the joint commission, but there is still much opposition in both churches.

The South India union has advanced to the stage where it awaits only the final vote of the diocesan councils. A British Council of Churches, to include the Church of England and the Free Churches, is in process of formation.

Interfaith Cooperation Grows

A nation-wide campaign, the United Christian Education Advance, has been carried on through the year by the International Council of Religious Education.

A British Council of Christians and Jews has been organized on the general pattern of the American National Conference of Christians and Jews but with more official representation of the participating groups.

The American National Conference had its busiest year in a situation that involves an unprecedented need for its work. One of the most important of this organization's activities during the year was its work in army camps and naval stations, where it sent picked Protestant, Catholic, and Jewish leaders to confer with officers, chaplains, and men. The aim of this effort is to spread the pattern of cooperation and good will among members of the armed services, so that they, in turn, will actively promote these principles upon their return to community life.

Through its twelve regional offices in strategic centers across the land, the National Conference fostered every impulse toward national unity in these critical times and stimulated constructive thinking in preparation for the making of a more brotherly world when the war is won. Through its local Round Tables, work in schools and colleges, distribution of literature, annual observance of Brotherhood Week, and the prosecution of its regular program of activities, it has sought to meet needs accentuated by the war.

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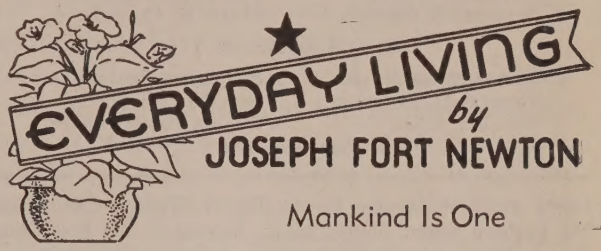

Mankind Is One

The late Studdert Kennedy was a poet of piercing insight, a preacher of moving power. We spoke together along the Western Front in the first World War; spoke to acres of men bronzed by war and weather.

No one who knew Kennedy can ever forget him. "Woodbine Willie," the Tommies called him, because he gave away so many cigarettes; but he gave much else besides—courage, comfort, faith, compassion—and the men loved him.

Gay betimes, gallant always, he was a man who carried a cross in his heart. No man known to me ever felt so vividly the horror and woe of war—had it not been for his intrepid faith, he would have died of a broken heart.

"No man can believe in the brotherhood of man and be comfortable," he once wrote; "it is a creed that takes away all cushions and leaves us with a cross." In his case, those words were quite literally true, to the end.

As in a vision he had seen that God has made humanity one, workmates, worshipmates, and they must learn to live together—many races without rancor, many faiths without feud; and at last the vision will come true, he said.

Old habits, old hates, old petrified ways of thought die hard. We still want to live apart, to conquer one another, to dictate to our fellows, to nurse our petty prides and vanities; we pretend that we do not need one another.

At heart we are still savages, suspicious, mistrustful, stubborn, and very much afraid. We break out in squabbles and fights, and the feet of warring armies trample down the flowers that bloom in sweet summer lands.

Yes, we wave flags, beat drums, and threaten one another, at home and abroad. No matter; all this fretting and fuming is in vain, said Kennedy. God has spoken, and His will must be done by us at last. Slowly and tragically, but surely too, man will learn the law of love and how to live by it.

Today we are drawn together, jammed together by the magic of science, and the result is a human volcano! We must learn to live together or perish, and many will perish in the learning—but the vision will grow and abide.

In spite of temptations to dismay, not once did his faith waver. He was badly gassed, and lingered only to cough his life away, undaunted; a sad heart and a soul of fire, and such a friend as few men have ever known.

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L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE JOSEPH FORT NEWTON
RAYMOND H. HUSE RALPH W. SOCKMAN
WILLIAM G. CHANTER ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN H. ELLIOTT CHAFFEE
CHARLES D. BRODHEAD JESSE LEE CORLEY
WILLIS J. KING WALTER BROOKS FOLEY
PAUL MORRISON

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Professor Macintosh on "Personal Religion"

About three years ago Professor Douglas Clyde Macintosh of the Yale Divinity School produced the first in a contemplated series of three discussions of "Religion Today and Tomorrow." The book bore the title "Social Religion." One of the conclusions to which this study came was the conviction that no social program could be lastingly effective unless carried on by honest, disciplined, brotherly individuals.

The meanings and propagation of personal religion therefore become the major topics of the second volume* in this projected trilogy, now fresh from the press. It is characteristic of Dr. Macintosh's mind and method that he devotes the first part of this book to a picture of what personal religion meant in the life of a cultured English family. By the use of letters and other documents from Rev. John Cotton, 1582-1652, and his descendants through several generations, he demonstrates the nature and fruits of individual piety. The centers of this devotion may be found in beliefs about Sin, Christ, Redemption, Conversion, and the Christian Life.

How the kernel of this "old-time religion" can be made effectual in our day is the subject of inquiry in the second part of this book. The author studies the missionary motives of former generations and our own; he examines the present status of the Protestant church and the cures proposed for her maladies; he looks carefully into the programs of Christian nurture; and he analyzes the techniques of evangelism.

"Personal Religion" is one of the most valuable books of 1942 in the field of religion. It is impossible to assess all its values in a paragraph. But three points must be made. It reveals the sturdy inner life and faith of the author, one of theology's greatest teachers in our time. It shows how the power of the older evangelicalism can be, and must be, utilized by those whose *forms* of thought and expression are molded by current scientific and critical methods of study. And it offers a sane and workable outlook and program for individuals and churches in this dark hour.

* *Personal Religion.* By Douglas Clyde Macintosh. Charles Scribner's Sons: New York. Price, $3.

Blood Bank

Severe drain on the blood bank of the American Red Cross in Boston was made necessary by the recent Cocoanut Grove tragedy. On page 1266 of this issue of the HERALD, Llewellyn Jones, former editor of *The Christian Register,* makes a strong appeal for more donors, not only that the depleted resources of blood may be built up again, but also that larger amounts may be made available for the armed forces of the nation. Mr. Jones's appeal comes with added weight in view of the fact that he himself has practised what he now preaches. We urge all persons who can meet the conditions to present themselves at the place specified by the Red Cross for the donation of blood to this good cause.

Going Concern

Came a letter one day last week to the HERALD editorial office from Kien Yang in Szechwan Province, China, with the following directions on the envelope: "Airmail to Calcutta, Cairo, Lagos Nigeria, thence by P. A. A. [Pan-American Airlines] to destination." The envelope contained a manuscript written on thin rice paper to keep down weight. The article, which appears on page 1254 of this issue of the HERALD under the caption "Unite to Build," gives a first-hand picture of the missionary planning and activity in China which is continuing notwithstanding the handicaps of war conditions. Miss Irma Highbaugh, the missionary who wrote the story, furnishes ample evidence that missions in China are a going concern. We recommend a careful reading of "Unite to Build."

Three Weeks—and What a Change!

Three weeks of living according to the Spirit of Christ will work a startling transformation in one's life, according to that great English preacher, the late Dr. Hugh Richard Lawrie Sheppard, familiarly known as "Dick" Sheppard. HERALD readers are invited to read the full discussion of the subject which appears as the cover feature of our New Year's number. The paragraph is taken from Dr. Sheppard's sermon "Come unto Me," one in the series "If I Had Only One Sermon to Preach" edited by Sir James Marchant and published by Harper & Brothers. In the first sentence of that sermon the preacher declares, "Before I died, and if I had only one sermon more to preach, I should love to take this text ['Come unto me, all ye that are weary and are heavy laden, and I will give you rest'] as my subject." Read the arresting words of Dick Sheppard on the HERALD's front cover and then "begin the new year with Jesus."

LIVE IN A DAY-TIGHT COMPARTMENT

In April, 1913, Dr. William Osler, who eight years fore had gained world-wide notoriety because in a cture he had half-humorously suggested that men chloroformed at the age of sixty, delivered the Silli-an Lectures at Yale University. He took for the bject of one of them "A Way of Life" and preached excellent "lay sermon" before the entire student dy. Among other things he said:

> I stood on the bridge of one of the great liners, plowing the ocean at 25 knots. "She is alive," said my companion, "in every plate; a huge monster with brain and nerves, an immense stomach, a wonderful heart and lungs, and a splendid system of locomotion." Just at that moment a signal sounded, and all over the ship the water-tight compartments were closed. "Our chief factor of safety," said the captain. "In spite of the 'Titanic'?" I said. "Yes," he replied, "in spite of the 'Titanic'." Now, each one of you is a much more marvelous organization than the great liner, and bound on a longer voyage. What I urge is that you so learn to control the machinery as to live with "day-tight compartments" as the most certain way to insure safety on the voyage. Get on the bridge and see that at least the great bulkheads are in working order. Touch a button and hear, at every level of your life, the iron doors shutting out the Past—the dead yesterdays. Touch another and shut off, with a metal curtain, the Future—the unborn tomorrows. Then you are safe—safe for today.

Continuing, the great surgeon gave utterance to a eries of searching sentences to sharpen his point: The load of tomorrow added to that of yesterday, arried today, makes the strongest falter." "Change hat hard saying 'Sufficient unto the day is the evil hereof' into 'the goodness thereof,' since the chief vorries of life arise from the foolish habit of looking efore and after." "The day of man's salvation is *now* –the life of the present, of today lived earnestly, ntently, without a forward-looking thought, is the nly insurance for the future." "Begin the day with Christ and His prayer—you need no other."

The sound advice of Dr. Osler takes on added sig-ificance in the light of his own struggles and poign-nt suffering. He achieved in large measure his deal "way of life," but like all human beings he nevertheless felt the cold chill of apprehension and he pain of sorrow. It was on a never-to-be-forgotten lay in August, 1917, that word came of the death of his son, Revere, great-great-grandson of Paul Revere. He had died in action back of the dreaded Ypres alient. The great surgeon thought first of his wife—'Poor Grace! it hits her hard; but we are both going o be brave and take up what is left of life as though e were with us." Outwardly, like all his English colleagues at Oxford, he went on with his daily duties, calm, silent, working. A friend tells of turning "to watch him pass down the corridor—not a race of emotion—a lesson in manliness, restraint, and breeding." "Work enough for the days, though his nights were ghastly," says Harvey Cushing in his "The Life of Sir William Osler." "One may control his emotions before others, but not when alone. His wife, whose own loss was well-nigh forgotten in sympathy for him, could hear him sobbing night after night until overcome by a restless sleep."

Nevertheless, the distinguished surgeon's recommendation that we learn to live in day-tight compartments is good sense and genuine Christianity. Close the iron doors on New Year's Day. Forget the worries, the burdens of yesterday. Pull down the metal curtain over the apprehensions of tomorrow. Live a day at a time—that is the much-needed message for the New Year in war time. We can brood over our troubles and grow morbid over the ruin of cherished plans that have been wrecked by the world conflict. We can easily borrow trouble as we look forward to the grueling ordeals that we must face increasingly in the months to come. But close the iron doors, pull down the metal curtain!

Some men can never forgive themselves. They look back upon the shame of unworthy deeds. They think about their meanness, their selfishness, their cruelty, their indifference, and in a state of desperation and hopelessness are on the verge of giving up. The burdens of the past are too much for them. The thought of yesterday utterly kills initiative for the tasks of today and tomorrow. But if God can forget our sins as did the father in the story of the Prodigal Son, and put them away "as far as the east is from the west," we ourselves surely should be able by His grace to forget them.

Many of us, in bad physical health or under hard financial stress, bereft of loved ones or apprehensive about the war and its terrible significance for our families and our homes, look to tomorrow with a numbing dread. We are filled with fear. Once more we need the consolation of religion, the courage of faith, the lifting power of Christian hope.

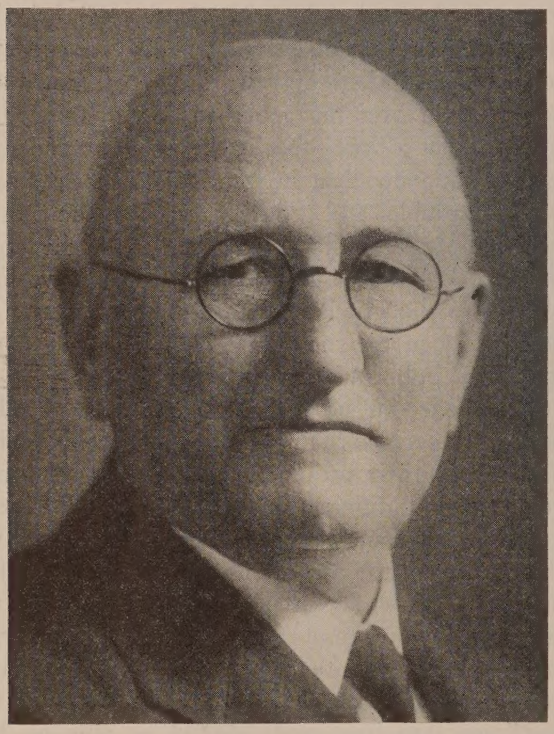
So much for the negative way of living a day at a time. But we require something more than iron doors and metal curtains to aid us in following the true way of life. We need to fill each day with goodness, with loving thought for others, and with Christian service. Only by this positive method of daily devotion to duty and the constant enrichment of life can we achieve a total victory.

Christ has the secret. He lived a day at a time. What busy days, what days crowded with kindness were His! "I am come," He said, "that they might have life, and that they might have it more abundantly." If our days are empty, vacant, we are in dan-

ger. If they are simply shut off by negative defenses from the other days, we are still in danger. Only an abundance of Christ-inspired living is sufficient to render us not only thoroughly safe but also eminently worthy.

Reclaimer of Waste Material

Dr. Edgar J. Helms, founder and for forty-three years superintendent of the Morgan Memorial Cooperative Industries and Stores, Inc., in Boston, died on Wednesday of last week, December 23, at the New England Deaconess Hospital. For nearly fifty years Dr. Helms had had as his slogan "Not charity but a



The Late Dr. Edgar J. Helms

chance." He was a great reclaimer of waste material. He sought broken-down furniture, china ware, clothing, and other discarded articles, and restored them to usefulness. He sought derelict men and women and transformed them into respectable members of society.

Dr. Helms was born in Malone, N. Y., in 1863. After graduating from Cornell College in Iowa, he came to Boston University School of Theology, where he took his degree in 1893. In 1895 he was appointed to Morgan Chapel in the South End of Boston. Almost at once he began to develop his idea of salvaging men and things. Because of the indescribable poverty of the section of Boston to which he was assigned, he undertook to gather cast-off clothing and household goods from the homes of prosperous Bostonians and to work this material over into new usefulness, thus giving employment to the poor people of the neighborhood. From this modest beginning, the work grew step by step until a great center of Christian usefulness, the widely known Morgan Memorial, was built upon the site of the old chapel. The work is carried on through numerous departments. The Church of All Nations, the Goodwill Industries, the Seavey Settlement for men, the Eliza A. Henry Home for women, the Children's Settlement, the Charles Hayden Goodwill Inn for boys,—all these in Boston, —and the Fresh Air Camps at South Athol represent the ever-expanding influence of Dr. Helms's great institution.

In more recent years the reclamation idea has had an even wider application, until today there are Goodwill Industries in more than 100 American cities and in 16 foreign nations. The Goodwill organizations in other lands owe their inception to a tour of the world made by Dr. Helms in 1926, when, as a representative of the Bureau of Goodwill Industries, he told the story of Morgan Memorial before religious groups in Japan, China, Australia, the Philippines, India, the Near East, the Balkans, Italy, France, Germany, Denmark, Sweden, England, and Scotland. In the annual report of the Goodwill Industries last year, it was brought out that 35,658 persons were paid more than $3,000,000 in wages during the twelve months.

Dr. Helms retired from active service at the session of the New England Conference last spring, after being continuously reappointed to the Morgan each year since 1895. At the time of his death he was minister emeritus of the Church of All Nations and executive secretary emeritus of Goodwill Industries of America, Inc. During his active career he received honorary degrees from both Cornell College and Boston University.

By a strange coincidence, just four days before Dr. Helms's death there was broadcast from New York over the Blue Network by the actors of the Little Blue Playhouse the life story of this reclaimer of waste material, under the title "The Man of Good Will."

In 1892 Dr. Helms was united in marriage to Jean Preston of Eagle Grove, Iowa. She helped him in city evangelistic work until her death in 1899. In 1901 he married Grace Preston, who survives him. He also leaves twelve children. The two daughters and a son by the first marriage are: Mrs. Howard R. Knight, Columbus, Ohio; Mrs. Ruth McGregor, Springfield, and William P. Helms, West Newton. The six sons and three daughters by the second marriage are: Dr. James T. Helms, Watertown; Rollin W. Helms, Boston; Rev. Henry E. Helms, South Athol; Lieut. Sherwin P. Helms, United States Army; Mrs. Lerona H. Donahue, Watertown; Eugenia G. Helms, Watertown; Phoebe Helms, Watertown; Private Edgar J. Helms, Jr., United States Army; and Richard Helms, Watertown. There are also twelve grandchildren and one great-grandchild.

Funeral services were held Sunday afternoon at the Church of All Nations, in charge of the pastor, Rev. A. R. Mullins. Bishop G. Bromley Oxnam delivered the eulogy. Other ministers participating in the service were Rev. William Gunter, superintendent of Boston District, and Rev. Shibly Malouf, Rev. Nicola Notar, and Rev. Thomas F. Benbury of the Church of All Nations staff. Interment was at Forest Hills.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

he Book of Job—Ancient Thinking on Modern Questions

. Is Life Worth Living? Faith for new beginnings.

nd the Lord turned the captivity of Job, . . . and the Lord gave b twice as much as he had before.—42:10.

The prose epilogue of the Book of Job has often been iticized as a clumsy example of a materialistic happy nding arbitrarily affixed to the story of a spiritual ruggle. Job had come to the end of his pilgrimage hen he had won his battle for a new faith which was iumphant over all circumstances. It is an anticlimax to ink of him as rewarded with a material prosperity twice s great as that which he had enjoyed before his misfor-ne.

Yet this much-abused passage has its rightful place in e book. Job's life did not end when at last he had found eace. He had reached the assurance that life has mean-ng and value, and that is a preparation not for death but or life. Was his faith strong enough to enable him gain to take the road of daily duty and to set about the ask of putting together in a structure worthy of his faith he fragments of his shattered life?

It is not easy to make a new beginning when the labors f a lifetime have been swept away. Job had lost his vealth; his misfortunes had made him an object of sus-icion, taking from him his place of respect and honor in is community. He had seen his wife's faith turn to lespairing cynicism, his dearly loved children had been aken away. If now God gave him riches greater than ver, it must be remembered that God's gifts always come s opportunities. He opens doors, but only the man of ourage and of faith can enter. This epilogue to the Book f Job tells us that the faith its hero had found was a vorking faith in life as so well worth while that he could egin it all over again even after the stern ordeal which e had undergone, begin it anew and live it trium-hantly.

Then there came unto him all his brethren, and all his sisters, and ll they that had been of his acquaintance before, and did eat read with him in his house: . . . —42:11.

Health could have come back only slowly. Then with the necessity for resuming the normal activities of life came inevitably a new realization of all that he had lost. The strong sons upon whom he had come to depend more than he thought, the daughters who had lent so much charm to his home, all were gone. He had to make his new beginning without them. His wife's spirit was embittered. Again they began life in a cottage as at the first, but it was a strangely empty house now. Then Job had his living to earn, and it is not easy for a man used to command, to lead in large enterprises, to start at the foot of the ladder. Nor is such a man in great demand.

But the faith that Job had found in the days when he stood on the dreary verge of despair stood by him now. He had seen God, he knew that He cared, he knew that his life meant something. Little by little he won back his place in the world, he regained his prosperity, he got back his wife's confidence. Then it was that his family came to visit him and his former acquaintances remembered him. Then it was that offers of help flowed in upon him from every quarter.

So the Lord blessed the latter end of Job more than the beginning.—42:12.

Now, this makes Job a messenger of hope to us as we stand at the end of a year and look forward to the beginning of another. It is going to be hard this year to avoid a touch of cynicism in giving or receiving wishes for a Happy New Year. We are ending a year that has brought nearer and nearer to Americans the hideous realities of war, its monstrous inhumanity, the insane cruelty of its waste of the world's youth. It comes to us as the dreadful alternative to something yet more terrible, the loss of liberty and all that freedom means. Yet how can that man go on or that woman endure to whom this year has brought the loss of some dear son whose manly strength and youthful gaiety were the richest things in life to them? Or what of all the host of people everywhere who see their world passing away and only dim and misty shapes taking its place to add the fear of the unknown to the pain of loss? All over the earth that heart-searching which was Job's is a stern reality as this year ends. Has this mad world a meaning, and is life in it anything more than a part in a useless, crazy game without rules, without an umpire, without a score-keeper?

To that question Job found an answer in a Voice from heaven. Job knew that he was the King's man—in a very minor station, it was true, but it was still a station assigned him by the Heavenly King. The commander of some tiny outpost, with only a handful of men for its garrison, at dawn hoists proudly the colors of his king, and at sunset hauls them down, always with bugle call and arms at the present. And day by day Job went manfully about his business—it was the King's business, after all. Men wondered at the cheerful constancy with which this once great man set himself to the up-hill work of making a new beginning. But Job had passed through the valley of weeping and had made it a well, a well of the water of life, springing up ever fresh within his soul.

Our chance of facing the new year with steady confidence and hope lies in a vision of God like Job's. If God be for us, who shall be against us? Well, it really doesn't matter who or what may be against us if only we know that God is our Captain. Hard days there will be. There is suffering in store for every human life. The war will bring new sorrows for many, new burdens for all. And when the war is over, the burdens of the peacemakers will not be light. But if we know that, though we sail with sealed orders into the uncharted seas of another year, still the orders are from God, we can with cheerfulness and courage give each other in all sincerity the old greeting of a Happy New Year.

Unite to Build

An Appeal to America from China Methodism

IRMA HIGHBAUGH

"How did you get here?" Five men and women—Chinese and missionary, including Bishop Carleton Lacy—from Fukien had traveled four weeks to attend the meeting of the All-China Executive Board in Chungking, China's war-time capital. They had more or less traveled together and finally arrived one by one, by postal truck, boats, trains, public buses, plane, and private car—transportation is scarce and booked long ahead. Even the members coming from other places within the province had traveled two days. Now all twenty were gathered for the ten days' meeting in the upstairs living room of Bishop W. Y. Chen's residence. The Methodist residence, where we had stopped a year and a half ago, had been partly bombed away; the very room that we had occupied was now only a portion of a great hole—successful emergency repairs put on a smooth front and made us forget. Next door the Methodist hospital, bombed six times, provided the only civilian hospitalization in the city. Crowds of sick fill the entrance to clinics and pack the wards. Eight babies born in one day, in addition to six emergency cases, kept on the move Dr. En-Mei Yü, recently arrived from a Methodist hospital and the former Southern Methodist women's work of the Shanghai area. Bands played, and across the streets great red banners bore messages of welcome to Mr. Wendell Willkie with the slogan: "China and America, Unite to Win, Unite to Build."

A year and a half ago, representatives from all ten Conferences of Methodism had met in Shanghai in Chinese Methodism's one great cathedral, Moore Memorial Church, now a Japanese barracks. Then we were perfecting the union of the three former branches of Methodism. Now one half of the Conferences are under the control of the Japanese Government, and we had met in Executive Board to plan to carry on.

Unite to Win, Unite to Build! "Resistance and reconstruction. The first is negative and the second is positive," said Bishop Chen. "Although China was the first to resist invasion, she was also the first to begin reconstruction. Let the church plan to take her share in reconstruction: a share in 'resist the enemy, win back China' activities; a share in active reconstruction now; a share in post-war reconstruction."

Foochow, the oldest Conference, and Yenping, the youngest, are still in the Free part of China. All Free China Conferences have been constantly bombed. The oldest is just taking off for a five-year period leading up to its centennial. Its school, medical work, and well-developed church program, carried on by several generations of Chinese Christians; women's societies, youth work, self-support, item by item, are leading the rest of the Conferences and giving a pattern. The newest Conference is more like a youth, with countless opportunities challenging it.

Bill Hsu, former high school principal from the North, heading the Friends of the Wounded Soldiers Movement, pleaded for the church to launch out on a movement of social work. He urged us to "express our Christian religion by leading in meeting the needs for rehabilitation for wounded, housing (rebuilding cities), child welfare, playgrounds for children in cities, and other social needs." The Government and the public are pleading with us to help. "The New Life Movement looks to Christians to provide the soul," said the general secretary of that organization. "Go and mobilize your Christians to help in this volunteer service for the wounded, washing, mending, tending the sick," said an official to Mr. Hsu.

But not only for social work comes the appeal. "There is genuine thirst for spiritual things. It is true that for one group it is merely seeking an escape from hard things. But there is a very large group who feel they haven't the strength to meet the demands of the present life and who earnesly seek for spiritual strength," said Bishop Chen. "You Christians have taken bombing in a way that we non-Christians haven't," one prominent man told Bishop Lacy. "Down-river people [everyone from outside the province theoretically came up the Yangtze River to get here and so is a down-river person] are here in large numbers," said one Chungking leader. "Many of them may have been lukewarm Christians at home. They have suffered. All old things, their homes, their old securities are lost. They need the security found in Christ and the fellowship of Christians." And so there is increased church attendance, even all through the bombing. Everywhere Christian fellowships are springing up. They come to Bishop Chen begging for a pastor. Not a Y. M. C. A., but a Chinese pastor, and a church where they may reestablish their spiritual life, is what they urgently demand.

For the last five years we have struggled through bombings and movings and rocketing prices to continue the church work at its pre-war level. The time has come when we must move forward. To save our life is to lose it. We must lose our life, and when the nation is moving forward on its great reconstruction program, the church must also go forward in reconstruction. Some of this is already begun. A Conference-wide program of public health work, reaching out to serve the people in smaller churches and towns, has been installed since the beginning of the war. Even as factories and schools of the Government moved out of great cities to avoid bombings, so Christian high schools and universities moved out into rural areas. Here and there, one began consciously to serve the community. An example of this is the Chungking Methodists Girls' High School, whose faculty and students, working together with the church, provided a library and play space for the street children and Sunday school and also did something for the community in a larger way through music festivals and dramatic productions.

And so we have planned for a five-year program of literature production which includes for the first time in China a Sunday school paper such as the *Target* and *Classmate* which American Methodist boys and girls have so much enjoyed. A restudy of our educational program will be made, designating some of our high schools for special types of education such as manual training preparing boys to help in the new building program; home-

making and child welfare, business and agriculture. Some rural schools will launch out on agriculture home-making lines, schools-for-all-the-people, and centers of rural betterment. A special challenge is given to our Christian colleges and universities to prepare leaders for these and for our enlarged social and religious church program.

An attempt is being made to secure prepared leadership from all over China to meet this emergency in our church, while an "Enlist for the ministry and Christian leadership" effort is being launched among students looking toward the future. Goals set for the church membership aim at first deepening the spiritual life and stewardship of time and money as they go out to serve others. The Board of Lay Activities, made up all of Chinese, has begun a campaign for a million dollars right now during the war as an "Appreciation Fund" to go as gifts to the Retired Missionary Fund, besides taking responsibility in larger measure for the support of the Chinese pastorate.

What of missionaries? Those at home who plan to return are urged to prepare themselves to help meet such needs as rehabilitation for wounded, rebuilding cities that have been bombed along modern lines of zoning and sanitation, and child welfare, and to meet this deep spiritual need which is to be found everywhere. "Will there be need of missionaries after the war?" was asked, and a great chorus came from the Chinese members: "Of course, we shall need more than ever. Are not America and China friends? We shall need a constant exchange of Christian culture as well as educational and scientific." "Missionaries technically trained and able to share spiritual life and values" is the way they put it.

"China and America, Unite to Win, Unite to Build." We appeal to America for an outstanding leader to come and help us in revivals in the large centers where government and strong industrial leaders are gathered. Mr. Willkie is here! America has sent political and industrial experts. We urge the church to send us immediately one or more experts in religion comparable to these. Unite to win. Unite to build.

The Christmas Afterglow

Fred Winslow Adams

Christmas is more than a day, or even, as someone has called it, "a handful of days." We are apt to overlook the fact that New Year's Day and the first Sunday in the new year are both a part of the Christmas season. Indeed, Christmas, including its Advent preparation, runs from the first Sunday in the Christian Year to the first Sunday in the civil year, and five days beyond. This makes a Christmas period of thirty-eight days for 1942-43. We need this more than a month of days to radiate the glow of Christmas gladness, peace, and good will to all mankind, and the everlasting Love nestling in the Babe of Bethlehem.

January 1 has only one liturgical designation. It is marked on the Christian Year calendar as "Circumcision," referring, of course, to the circumcision of Jesus. The Federal Council, in its revision of the Christian Year, has changed this word to "Christening," with the Scripture text, "Thou shalt call his name Jesus: for he shall save his people from their sins." Even churches which appropriately observe the "First Sunday After Christmas" are apt to overlook the fact that New Year's Sunday is the "Second Sunday After Christmas."

Bishop G. Bromley Oxnam has very happily asked the churches of the Boston Area to take over this second Sunday after Christmas as Covenant Sunday. This will make a striking climax to Christmastide and a timely beginning for the civil year. As few of us have church service on New Year's Day, it might be highly appropriate to take the theme of that day for Covenant Sunday, "The Christening of Jesus." The civil year itself is named for Him, "The Year of Our Lord," and it is His name that God has exalted above every name,

> "That at the name of Jesus every knee shall bow,
> And every tongue confess
> That Jesus Christ is Lord,
> To the glory of God the Father."

It is the name under which we reenlist on Covenant Sunday for the forgiveness of our sins, strength for service, and the consecration of our gifts in good will to all mankind. We must make it a day befitting the stress of these times. It should really be a climax to Christmas, which ends liturgically three days later, or on January 6, with Twelfth Night. In the sixteenth and seventeenth centuries Twelfth Night was the time for taking down the Christmas greens and burning them in the fire and for celebrating with great merriment. It was twelve nights after Christmas and so ushered in the Epiphany as Hallowe'en now ushers in All Saints' Day. It was like our present New Year's Eve in many ways. Several of Shakespeare's plays were presented on Twelfth Night, including his comedy of "Twelfth Night," which may have taken its name from its presentation in the court at Whitehall on that night in 1601. The significant thing is that it all led up to the Epiphany.

Paul once besought the Roman Christians to "maintain the glow." So we should strive to radiate the spiritual glow of Christmas in the afterglow of Epiphany. While we should sing carols all through Christmastide, and have white for the color on altar, pulpit, and lectern, we should change the color for Epiphany to green. But for the First Sunday After the Epiphany, white is still retained, to indicate the "Afterglow." And perhaps we should sing at least one Christmas carol that Sunday for the same reason.

In Epiphany we are supposed to manifest the spirit of love, peace, and good will that came out of the birth of Christ in Bethlehem. That is just what the Greek word, from which "epiphany" is directly derived means—the manifestation or self-disclosure of Jesus. So Epiphany is the season of the Afterglow or Evangel. This season is always from four to nine Sundays. For the year 1943 it has nine Sundays because Easter comes so late. Easter is not until April 25, which is the latest it ever comes.

With the war, the church is called upon to meet many new conditions. What an opportunity for a real Epiphany Evangel awaits us! What an inspiration for preaching! What a call for consecration and sacrifice! Epiphany comes to a climax, according to the Federal Council revision of the Christian Year, with "Transfiguration Sunday" on March 7. This harmonizes with the Lutheran calendar, though the Episcopalians still carry the Transfiguration over into August. How wonderfully the Transfiguration on March 7 fits into our Methodist Dedication Week, February 28 to March 7, as a climax!

Our bishops have called the whole church to observe this last week in Epiphany as Dedication Week. This was real foresight on their part. The bishops have in reality taken an action similar to that of Pope John III, way back in 568, when the Lombards invaded Italy. He

(Continued on page 1267)

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

God Almighty's Whiteness

This is rather an old story, but it will bear repeating.

Dr. F. B. Meyer, one Monday morning, took a walk out into the country. As he passed by a cottage he saw an old lady hanging out the wash. The clothes looked white, and Dr. Meyer good-naturedly congratulated her on this fine appearance. She replied proudly, "I always do hang out as fine a looking wash as anybody in this street, if I do say it that shouldn't."

While the preacher continued his walk, the gray sky became grayer and presently the air was filled with snowflakes. The brown earth was covered with a white blanket. When Dr. Meyer came back by the cottage, the clothes that had looked so white against the dark background did not make so good a showing against the white background of the virgin snow.

Seeing the old lady, he called to her, "Your clothes do not look so fine as they did this morning."

And she replied, "Oh, Mister, *who can stand before God Almighty's whiteness?"*

Coming Down

There is one truth in the book "Beyond the Gates," by Elizabeth Stuart Phelps, which I do not want you to miss.

She had been experiencing her wonderful dream of heaven. And when she awoke, there was a mill bell harshly ringing and a frozen geranium in the window!

You will remember that when Jesus came down from the Mount of Transfiguration He found a devil-possessed boy and some helpless disciples to whom He said, "O ye of little faith!"

However, the dream of heaven is, after all, a good preparation for the mill bell and the winter—the mount of transfiguration is a good preparation for the experience in the valley.

Therefore:

> "Lord, lead us to the mountain's height
> To prayer's transfiguring glow,
> And clothe us with the Spirit's might
> For grander work below."

Dana Cotton

The older members of New Hampshire Conference will remember Dana Cotton.

He was the product of our hill country, quaint, naive, and yet with a native shrewdness and a spiritual intuition.

Studying books came hard to him, and although he prayed much for his teacher in Greek at Tilton Seminary, he was able to make little out of that dead language.

In physical appearance, as he himself said, he was "all cotton and a yard wide."

He never married. He said he did not expect ever to have salary enough to support a wife, which may be a fairly good reason for Methodist celibacy. When he went to the empty parsonage at Rumney to begin his pastorate there, he said the Lord met him at the door and lived with him ever after. No one who know him doubted the truth of that statement.

In one respect he was ahead of his times. His sermons were only twenty minutes long. His reason for this brevity in a day when it was not customary was, "That is all the Lord gave me." I commend his example and the reason for it to some of my ministerial brethren.

As a young preacher, I came home from my first Conference in his company.

Casually I mentioned the fact that a certain preacher I knew well had been "demoted" (I think we did not use that word in those days, but that was the idea). He said, "That's a good place!" "But," I said, "the salary is so much less." "Salary?" he said almost indignantly. "What do I care about salary? I work for the boss. He has enough."

As we neared the end of our journey, he said, "Pray a good deal, Brother Huse. I am anxious to get home now so I can pray." No bishop ever gave a young preacher better advice.

An interesting story is told of a fishing trip Dana and some other preachers took together. As they started out, he dropped on his knees and said, "Now, Lord, we are going fishing. What we want is fish—we do not want to get on to any snags. We want fish. Amen."

And it came to pass that these modern apostles fished all day and caught nothing—no fish, but snags in abundance.

And the brethren good-naturedly chaffed Dana about his prayer. He replied confidently, "The Lord answered my prayer. I thought I needed fish. *He knew I needed patience more."*

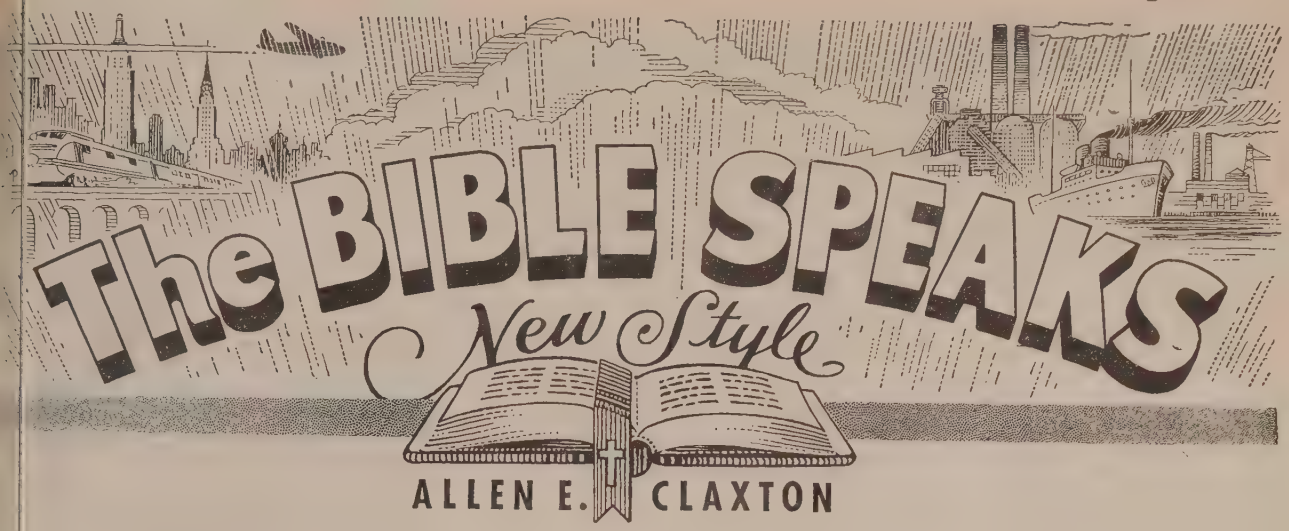
His last pastorate was in the parish where he was brought up. His old neighbors were glad to have him serve them. He had a study, the windows of which opened toward the lovely lake known as the Smile of the Great Spirit, and the mountains beyond. They also opened toward New Jerusalem.

He called his place "Camp Comfort." One night he went up to his study, "and he was not, for God took him."

Evangelism

I gave a brief address to the primary department of the Sunday school on the Twenty-Third Psalm. Incidentally, I said that I did not think we had a picture of the Good Shepherd in our church. I had forgotten a window in one of our smaller rooms.

After church service a little six-year-old lad came to me, took me by the hand, and said, "You come with me, and I will take you to the Good Shepherd." Of course he guided me to the room with the window, but I think it one of the finest expressions of personal evangelism I have ever heard—by our lives and our lips to say, "You come with me, and I will take you to the Good Shepherd."



ALLEN E. CLAXTON

God and History

Ve human beings like to have our own way. We temparily upset God's plan for us, and hinder His will, by ou dishonesty, disobedience, and violence; but God lsn't seem willing to give us up! He takes His own ie and uses His own methods to get at us—and change is

Ine day a king's daughter went for her customary swim in he river that flowed lazily through the royal garden; an there, half hidden in the rushes, apparently abandded by his mother, was a tiny babe. She took him to th palace, cared for him, and watched him grow into boyhood and manhood. She had him educated and trained in the skills of his day. Was God in all this? Well, the boy became Moses, the liberator of the Hebrews an the codifier and transmitter of the Ten Commandments. Birth is a marvelous thing. It seems to be the way God writes history.

When Nancy Hanks brought forth an ugly child in a backwoods cabin, the chief comment by the neighbors was, "Will it live?" None of the political leaders of the day knew that the "man of the people" was being born. None of the abolitionists knew that a new champion of their cause was gasping his first breath. None of the slaves realized that the great Emancipator was coming in the hard way, to the place where he could speak with authority. He had to be a rail-splitter, a Mississippi oarsman, a storekeeper, and a country lawyer before he could be the man who, with malice toward none and charity to all, but with firmness in the right as God gave him to see the right, would strive to bind up the nation's wounds. Yes, birthdays are important to God. He seems to have something in mind.

On that eventful night when Jesus was born in a rude stable, the common people were praying for deliverance from the tyranny of Roman rule. Among the multitudes who went unwillingly to register for another tax assessment, not a single person realized that they were attending the birth of a King whose domain was to dwarf the empire of the Cæsars. There was no fanfare in Bethlehem. God does things that way.

Moses, Lincoln, and Jesus were born for a purpose. So were we! God has a plan for every life—for Sam and Bill and Mary, as well as for Isaiah, Jeremiah, and Paul! The effectiveness of God's prophets and seers may be measured by the extent of their self-discipline, spiritual realization, and obedience to divine guidance. Perhaps an ordinary man in complete partnership with God is more than human.

There was a man sent from God, whose name was John. (John 1:6.)

New Year Inventories

"Here! Here! Don't throw that suit away, Martha. That's the one I wear when I clean up the back yard or go fishing with Fred."

"But it's for the rummage sale, Henry. And what about all those other suits you've outgrown around the waist? You know you'll never wear them. What I ought to do is get them out of here when you're not home. You'd never miss them."

"Don't you fool yourself, Martha. Suppose I went through your closet and tossed out all the dresses I don't like, and gave away everything you'll never wear again. Just look at that stack of shoes and pumps and slippers! And what about those old hats? You could start a museum!"

"All right, Henry, you win. But, seriously, we ought to give away a lot of this stuff to somebody who could get some good out of it. And besides, we need the room for new things."

"O. K. Let's take an inventory and put a price tag on everything in the house. What we don't need, we'll sell or give away."

"Just a minute. I still have the necktie you wore when we were married. Its cash value is zero; but think of the sentiment."

"That's all right, Martha. I have a few sentiments myself. We'll put them in a separate classification."

"Speaking of inventories, Henry, look at that pile of greeting cards over there on the buffet."

"That's a pretty good list of our friends."

"Yes, and if you and I wrote the joys and sorrows of life as we've seen it, that list would be our cast of characters. Just try to put a price tag, even a sentimental one, on George and Polly, who helped with our rent when you were sick; or on Mary-Emily and Claude, who literally ran our house for us when we almost lost the baby."

"I'm afraid the price tag is out, Martha. It doesn't fit our case."

A man's life consisteth not in the abundance of the things which he possesseth. (Luke 12:15.)

Bishop G. Bromley Oxnam invited the sixty-five Methodists in attendance at the Chaplains' Training chool at Harvard to be his guests for dinner on Tuesday evening of last week at the Cock Horse Inn in Cambridge and afterward to go to Harvard-Epworth Methodist Church for a commission service.

Dr. Jacob S. Payton has tendered his resignation as executive secretary of the Methodist Commission on Chaplains, effective December 31. Before accepting this position he was for five years editor and director of the National Methodist Press, Washington, D. C., and with the merger of the branches of Methodism became an assistant editor of *The Christian Advocate*. He became associated with the Commission on Chaplains in April, 1940. On January 4, Dr. Payton will enter the General Staff School at Fort Leavenworth, Kan., for the civilian orientation course in preparation for work in the field of religious journalism.

Bishop A. P. Shaw, resident episcopal leader of the Baltimore Area of The Methodist Church, will deliver the Thirkield Lectures on Preaching, Social Service and Interracial Goodwill, February 23-25, in Thirkield Chapel of Gammon Theological Seminary, Atlanta, Ga. His general theme will be "This Ministry," which he will discuss in three lectures with the following subjects: "The Minister, His Calling and Equipment," "The Minister and the Content of His Message," and "The Minister and His Service in the Community."

Rev. Peter Palches, pastor of the Memorial Methodist Church of Plymouth, addressed the Twentieth Century Association of Boston on Saturday, December 19, at a noon meeting, speaking on the subject "Children of Two Revolutions." Mr. Palches, who was born in the Province of Lithuania in prerevolutionary Czarist Russia, dealt in his address with the cultural and social backgrounds as well as the goals and ideals of the American and Russian revolutions, respectively.

Dr. Edward D. Kohlstedt, executive secretary of the Section of Home Missions, Board of Missions and Church Extension, will have the sympathy of a wide circle of friends in the death of his wife, Hannah Sandmeier Kohlstedt, which occurred on Saturday, December 19, in the Methodist Hospital, Brooklyn, after a year's illness. The Kohlstedts were married September 21, 1899. Mrs. Kohlstedt grew up in a mission church in Illinois, and was always in hearty sympathy with the home missionary interests of her husband. While in Philadelphia, she was prominent in activities of the First Methodist Church in Germantown. Besides her husband, Mrs. Kohlstedt leaves three children: Dr. Kenneth Kohlstedt of Springfield, Ill., now in the Army Medical Corps at Camp Hale, Col.; Miss Mildred Kohlstedt, librarian at the Lindenwood School, St. Charles, Mo., and Donald W. Kohlstedt, librarian at the Public Library, Grand Rapids, Mich. Funeral services were held on December 22 in the Fairchild Funeral Parlors, Brooklyn, with Dr. F. Howard Callahan, pastor of the Church of St. Paul and St. Andrew, New York, with which the Kohlstedts had recently affiliated, in charge. Bishop Ernest G. Richardson of Philadelphia, for years associated with Dr. Kohlstedt in the Board of Home Missions and Church Extension, spoke. Interment was made in a crypt in the Rose Hill Cemetery, near Evanston, Ill.

Rev. Sam Hedrick, Boston University School of Theology 1936, is moving to Baldwin City, Kan., from Kansas City, having been appointed executive secretary of the Kansas Conference Board of Education. He will also teach some courses in Baker University. Mr. Hedrick has been pastor of the Rosedale Methodist Church, Kansas City, for the last two years.

Dr. George W. Carver, eminent Negro agricultural scientist, has made a gift of more than $40,000, practically all his lifetime savings, to establish a foundation at Tuskegee Institute for the furtherance of the creative agricultural research in the South which he himself has carried on during his many years of teaching at Tuskegee.

In the death of Arthur Morton on December 11, the Peabody Methodist Church suffered a great loss. Mr. Morton had served as a local preacher for many years, ably assisting the successive pastors in their work. During his twenty-nine years as a member of the church he labored loyally and strenuously, giving of his energy and his means without reserve. He had been tenor soloist in the choir and for a time acted as leader of the group. His main interest centered in youth. For years he taught and directed the activities of a large class of girls, the Joy Class. Still young even in his seventieth year, he was known and loved by all the young people. As a trustee, a member of the finance committee, and a department superintendent in the church school, Mr. Morton was a faithful worker for his church and for his Lord.

Rev. Wilbur C. Ziegler will preach his farewell sermon as pastor of First Methodist Church, Revere, next Sunday morning, having received orders to report that day at the Chaplains' Training School at Harvard.

Richard David Pixler, elder son of Rev. Wellington C. Pixler, pastor of First Methodist Church, Holyoke, and Mrs. Pixler, was married recently to Miss Esther George of Westfield, daughter of Mr. and Mrs. William George. The ceremony took place in the White Temple Methodist Church, Miami, Fla., and was performed by the pastor, Rev. G. C. James. The groom is teaching in the Radio Training School, Submarine Chaser Training Station, Miami. He has been in the Navy since June, 1941.

Edith Taft Morehouse, M. D., who served as a medical missionary under the former Woman's Foreign Missionary Society of the Methodist Episcopal Church from 1922 to 1927, died on December 13 at the Muhlenberg Hospital, Plainfield, N. J. Dr. Morehouse went to India under the New York Branch of the W. F. M. S., and served a term at Kolar Hospital, Kolar. She was a graduate of the Woman's Medical College of Pennsylvania. Before going to India she had served for fourteen months in Paris, France, conducting a clinic for women and children. Following her return from India, she lived in the town of her birth, Westfield, N. J., with her sister, who survives.

Mrs. Norman Vincent Peale, whose election to the presidency of the Home Missions Council of North America was noted in last week's HERALD, is the first woman to hold that office. She succeeds Rev. G. Pitt Beers, executive secretary of the American Baptist Home Mission Society, who became president two years ago when the Men's and Women's Councils for Home Missions united. Mrs. Peale heads the Women's Board of Domestic Missions of the Reformed Church in America. Her husband, Dr. Norman Vincent Peale, is the pastor of the Marble Collegiate Reformed Church, New York City.

Rev. Carlo M. Ferreri, superintendent of the Methodist Church in Italy, was killed in a street-car accident in Rome on the eve of his birthday, according to advices just received by Dr. R. E. Diffendorfer of the Board of Missions and Church Extension. Dr. Ferreri's death is mourned in all Protestant circles of Italy, where he has been a recognized evangelical leader. He was a familiar figure in the General Conferences of the Methodist Church for the last twenty-five years. He conducted all the difficult negotiations for the Italian Government following the Concordat with the Vatican in 1929, as well as the long and arduous task of the sale of the Monte Mario property and the legal settlement with the employees, the faculty, and the Italian ministers. In addition to these duties he served for a brief period successfully as the pastor of the Methodist Church in Bologna. Dr. Ferreri was distinguished by his vigorous and scholarly teaching, able writing, and wise administration.

Orien W. Fifer, Jr., son of Rev. and Mrs. Orien W. Fifer of Indianapolis, Ind., has been commissioned as a lieutenant in the United States Naval Reserve and assigned to the public relations department at Great Lakes Naval Training Station.

Mrs. Harvey H. Conklin, widow of Rev. Harvey H. Conklin, formerly of Westerly, R. I., is making her home with her son Harvey H. Conklin, Jr., at 8 Alden Road, East Rockaway, Long Island, N. Y.

After December 30, the address of Dr. and Mrs. Henry H. Meyer will be Endicott College, Prides Crossing, Mass.

In the death of Edgar L. Fuller, the Melrose church and Methodism have lost a devoted servant, a loyal, helpful member. Mr. Fuller was not often a delegate to conferences, nor was he noted for addresses; rather, he was one of those quiet, unheralded workers who really keep the churches going. Born in Saxonville eighty years ago, he was engaged in business in Boston for decades. For twenty-five years he lived in Everett and was an active and official member of the church there. Thirty years ago he moved to Melrose, and at once took a responsible place in the local church, devoting his business ability, his time, and his means to its advancement. For many years he was on its board of trustees. His wife, who was a deeply devoted member of the various women's societies of the church,

ed several years ago, as did also his only n. He is survived by four daughters, Mrs. thel F. Hill of Damariscotta, Me., Mrs. ena F. Lyford of Melrose, Mrs. Marion F. ealey of Northfield, and Mrs. Evelyn F. twater of Northampton, eight grandildren, and a sister, Mrs. Grace I. MacKee Pennsylvania. Funeral services were held the Melrose church, December 11, the pas-r, Rev. G. Vaughn Shedd, in charge, sisted by Rev. L. W. C. Emig, the district perintendent, and by Rev. C. C. P. Hiller. urial was in Wyoming Cemetery.

EVENTS

Four ministers, all regularly connected vith the Community Methodist Church, ast Saugus, participated in the Christmas unday services at that church this year. hey were Rev. Alfred Woods, oldest mem-er of the New England Conference; Rev. . B. Gifford, who serves as the emeritus inister associate; Rev. Adam Schutz, Jr., e assistant minister, and the pastor, Rev. lmore Brown. In addition, Mrs. Gifford, ho is cradle-roll superintendent, assisted at e baptism of twelve infants and children, d five were received into the membership the church.

The Methodist Church at South Eliot, fe., Rev. H. O. Megert, pastor, has joined e ranks of those churches which are giv-g "Strength for Service" to all their young en who enter the service of their country.

"A Service of Worship for Use in Time of Var," prepared as an eight-page unit to fit to the service section of the hymnal, has een compiled at the request of the War Ser-ice Council of the American Unitarian ssociation by a committee consisting of ev. Henry Wilder Foote, chairman, Rev. alfrey Perkins, and Rev. Von Ogden Vogt. o provide for repeated use, it contains alter-ate invocations and litanies, and a larger umber of prayers than will be needed for ny single service. Fifty copies are obtain-ble for one dollar from the Beacon Press, 5 Beacon Street, Boston.

Trinity Methodist Church, Springfield, as been ordered by the OPA to convert to al. No more oil will be available after anuary 1. In the emergency the official oard of the church met in special session nd voted to raise the necessary $1000 by ndividual subscription. On Sunday morn-ng, December 20, when the appeal was rst made, the temperature was ten below ero, but $600 was pledged by the congre-ation present at church.

The theme "Creating a Third Front" will rm the background of the message to be iven by Bishop G. Bromley Oxnam in a New Year's Eve broadcast from eleven-thirty twelve o'clock over Station WCOP, oston, and WCSH, Portland, Me., and from en-thirty to eleven over WMAS, Spring-eld. It is expected that Manchester, N. H., lso will carry the broadcast. Bishop Oxnam will call upon his hearers to make New Year's Day a day of prayer, as Presi-ent Roosevelt has requested, and will then ead up to the observance of Covenant Sun-day, January 3. Music will be furnished by the Seminary Singers of Boston University School of Theology.

Secretary of State Cordell Hull has informed the Board of Missions and Church Extension of The Methodist Church that he has confirmed through official channels the cabled newspaper accounts of the intern-ment of Bishop Ralph A. Ward in Shanghai. He says, however, that Rev. William B. Burke, missionary in Sungkiang, Kutien, and Rev. Dwight L. Sheretz of Shanghai, who were interned by the Japanese at the same time as was Bishop Ward, have since been released and are now in Shanghai. It was expected, some weeks ago, that all three men would be sent back to the United States on the next proposed trip of the diplomatic ship "Gripsholm" in return for Japanese nationals from America. Whether or not such exchange will be made is not now known.

Duke Hospital of Duke University, Dur-ham, N. C., has opened the first unit for conscientious objectors to be administered by the Commission on World Peace of The Methodist Church. Thirty men, transferred from Civilian Public Service Camps, began service at Duke on November 30. Ten of these men are assigned to psychiatric wards at Duke; ten to a special service unit in the operating room at Duke Hospital; ten others are serving in psychiatric wards in the High-land Hospital at Asheville, N. C., a hospital under the general direction of Duke Hos-pital. Richard S. Lyman, M.D., head of the Neuropsychiatry Department at Duke University, is director of the entire project. Paul R. Brotsman was named by the Com-mission on World Peace as the assistant director to act in a liaison capacity between the hospital unit and the commission.

An Institute of Prayer will be conducted in Melrose, Malden, and Boston, January 10-13, by Glenn Clark of St. Paul, Minn., founder and director of "The Camps Farth-est Out" and author of "The Soul's Sincere Desire" and other widely read books on prayer. With him will be Starr Daily, the outstanding reformed criminal in the world today, who brings as his greatest contribu-tion the message of love, and Glenn Hard-ing, who will be in charge of the music and worship of the institute. These three men are touring the country, visiting some sixty cities, seeking to bring men and women to a realization of the power of Christ as the only cure for the world's ills. The institute will open Sunday morning, January 10, at the First Congregational and First Methodist churches of Melrose, and continue in the afternoon at the latter church and in the evening at union services in Centre Meth-odist Church, Malden, and First Congrega-tional Church, Melrose. All meetings Mon-day and Tuesday will be held at Emmanuel Church, Newbury Street, Boston, and all meetings Wednesday in First Methodist Church, Melrose. Rev. G. Vaughn Shedd, pastor of First Methodist Church, Melrose, is chairman of the committee in charge of arrangements. At 10.15 Monday morning, in Emmanuel Church, there will be a union meeting of ministers and lay people with both Glenn Clark and Starr Daily speaking.

The Second Congregational Church of Westfield, which burns coal, has voted to invite the First Methodist Church, which burns oil, to join in union services for the rest of the winter.

Four years ago last July Trinity Methodist Church, Highland Park, Mich., was under an accumulated mortgage indebtedness of $155,000. An adjustment with the bank holding the mortgage and payments made by the church from July, 1938, to October, 1942 reduced the total obligation to $40,333. The Kresge Foundation offered to give $12,000 of the amount if the church paid the balance within one year. With this offer as an incentive, the church recently carried to successful completion a campaign to underwrite the debt on a ten-month basis. Cash paid during the campaign has already reduced the obligation to $25,000. The church has a membership of 1650. Rev. J. A. Halmhuber is the pastor.

Effective February 1, Ohio Wesleyan University will accelerate its educational program for women, with the major emphasis in five fields of endeavor described as follows by President H. J. Burgstahler: "(1) direct war work, such as the WAVES and WAACS; (2) professional service, espe-cially in the teaching field; (3) community service, including principally social workers, recreational leaders, and nursery school direc-tors; (4) industry, particularly chemistry, bacteriology, business, secretarial science; and (5) governmental service."

With Our Writers

Winfred Ernest Garrison, Chicago, Ill.; associate professor of church history, University of Chicago.

Irma Highbaugh, writing from Chung-king, China, October 8; Methodist mis-sionary at present stationed at Kien Yang, Szechwan.

Fred Winslow Adams, Boston; pastor of Copley Methodist Church.

Mabel Clarke Davison, Winthrop; presi-dent of the New England Conference Woman's Society of Christian Service.

To Be Highly Commended

Amid the multitudinous deliverances and pronouncements on war and peace which have loaded down the desks of long-suffering editors during recent years, the statement made by the Federal Council of the the Churches of Christ in America stands out as a classic. Unsurpassed in its penetrating insight into the whole problem and thor-oughly sound in its Christian point of view, "The Issues at Stake in the War," which appears in full on page 1260 of this issue of the HERALD, should be studied with the utmost care.

It is a relief to read a discussion on this difficult subject which actually faces present-day realities and reflects some awareness of the dangers of "fiddling while Rome burns." We are still more pleased with the inter-pretation of the Christian message which undergirds the statement, for the pronounce-ment of the Federal Council tends to restore virility to the gospel. For some years now the gospel has been subjected to a softening process which has well-nigh robbed it of all ethical content. The Federal Council is not crying, "Peace, peace; when there is no peace."

The Issues at Stake in the War

[Statement Adopted by the Federal Council of Churches in Biennial Session, December 11, 1942]

A year ago, immediately following the entrance of the United States into the war, the Federal Council of the Churches of Christ in America, through its Executive Committee in special session, made a statement of its position. That statement pointed out that our country had entered the war in order to "preserve the ideals and institutions of free men," and affirmed our determination to defend our heritage of freedom and democratic ideals "from the menace of rival systems from without and from the degradation of abuse or neglect from within." The statement also outlined the responsibility resting upon the churches to minister to a people now standing in special need of moral and spiritual resources, to care for those suffering from the war, to provide chaplains for the men in the armed forces, to keep the spirit of the nation true to Christian standards, and to maintain within the church an ecumenical fellowship with all Christians everywhere.

The Federal Council, assembled in plenary session for the first time since the outbreak of the war, now adds to the earlier message a special statement concerning the issues which, it has become increasingly clear, are at stake in the war, and for which great numbers of young men in our churches are prepared to undergo great sacrifices, even—if necessary—the sacrifice of their lives.

We do not regard the present war as merely a conflict between national self-interests or rival imperialisms. If the war could be fully described in these terms, the Christian church, as a supra-national ecumenical fellowship, might have little or nothing to say about the issues at stake. Beneath the conflict of nations we discern a crisis of civilization itself—a conflict of moral ideas and of two different conceptions of the meaning and end of human existence. In this conflict the Christian church has a valid and unescapable concern.

Although we may differ in our appraisal of the historical factors that have produced the war, we are agreed that its outcome will gravely affect the future opportunity of Christians to achieve social and political goals consonant with Christian principles. The triumph of the Axis powers, according to their own definition of their objectives, would mean a deliberate effort

(1) to subject every realm of personal freedom to the tyranny of the state;
(2) to substitute the arbitrary decisions of a dictatorship for an ordered régime of law and justice;
(3) to establish the domination of an alleged master-race in place of a democratic fellowship of races;
(4) to deprive free nations of their own governments and make them vassals of a supreme military power;
(5) to exercise such an exclusive control over the education of youth as to impose the entire totalitarian philosophy upon them.

Such avowed aims as these are not merely unchristian; they are positively antichristian. They frankly repudiate the best elements that Christianity has contributed to the shaping of civilization. If such aims should now become fortified by the military victory of the Axis nations, the result would be an incalculable setback to those who seek such Christian objectives as the following:

(1) to maintain responsible freedom of thought, freedom of conscience, freedom of economic opportunity, freedom of worship and of religious life;
(2) to establish for all men a system of justice based on law;
(3) to develop a brotherhood of equal opportunity for all races;
(4) to work for a political world-order which shall more fully express the unity of mankind as one family of God;
(5) to educate youth in the understanding of Christian objectives and personal commitment to them.

We do not hold that these Christian goals would become wholly impossible in the case of an Axis military victory; God has ways of working that are beyond our human limitations. He has used for His kingdom the loyal witness of Christians even in the face of the worst tyranny. But we are obligated as Christians to exercise such foresight as He has given us to make practical decisions in the light of our best understanding of the moral consequences and in accordance with the dictates of conscience.

We do not hold that a victory of the United Nations would, in itself, guarantee the achievement of any Christian goals. Their achievement, which is the essential victory for which Christians strive, depends upon the acceptance of the will of God in the hearts of men. But we are convinced, beyond any room for doubt, that the external conditions will be vastly more favorable to working for Christian social objectives in the event of the military success of the United Nations than in the event of their defeat. A victory of the United Nations would at least afford in many lands a degree of freedom in Christian service of which—so far as human eye can see—an Axis victory would rob us. No thoughtful Christian, therefore, can be indifferent to the outcome of the war.

We make our judgment with the greater confidence because we know that in Axis nations themselves there are many Christians who hold the same view, who see as clearly as we the radical contradiction between Christianity and Naziism, and who share with us the conviction that the triumph of Nazi principles would be a disaster to ecumenical Christianity. The triumph of an unqualified nationalism, such as is rooted in the state Shintoism of Japan, would be likewise hostile to the ecumenical ideal.

As Christians, we take our stand not as the mouthpiece of any national cause but as members of a world-wide fellowship. We, therefore, renounce hatred and vengeance for the people of the lands with whose governmental régimes our nation is at war, and we commit ourselves to working for a just and durable peace as the outcome of the victory of righteousness that we seek.

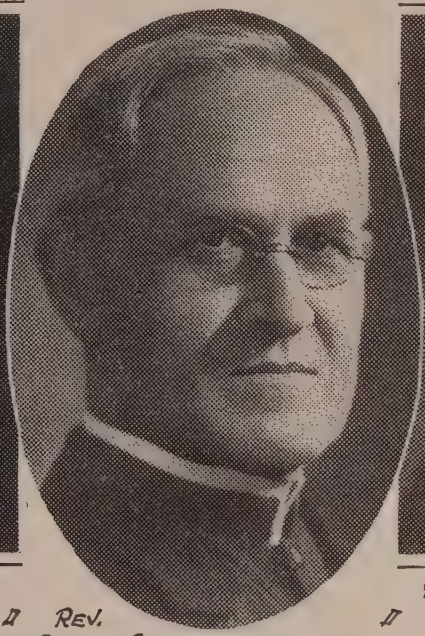
We recognize that, whatever the issues of war may seem to be, there are some sincere Christians who believe that force is never permissible to resolve them. The Federal Council in adopting this resolution does so without denying the right of Christians to adhere to that position, recognized by the Oxford Conference of 1937 as one of those which true Christians may hold.

An Interfaith Broadcast

Bishop G. Bromley Oxnam of the Boston Area of The Methodist Church represented Protestantism in the recent interfaith broadcast marking the first anniversary of the Mutual Broadcasting System's Radio Chapel, which is heard Sundays at 11.35 a. m., EWT. Associated with Bishop Oxnam in the broadcast were Monsignor Francis W. Walsh, vicar delegate for Catholics in the armed forces, and Dr. Israel Goldstein, president of the Synagogue Council of America. The three religious leaders termed the Radio Chapel a "significant contribution toward better understanding by Jew, Catholic, and Protestant of one another's religious messages and traditions." In the spirit of religious harmony they called for an international tribunal to be erected after the war to guarantee a lasting and just peace. In the accompanying picture, Bishop Oxnam is seated at the microphone, with Monsignor Walsh on his right and Dr. Goldstein on his left.

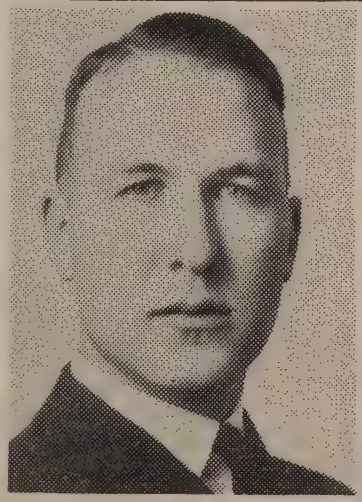
FIVE SONS FOLLOW FATHER'S CALLING

REV. GEORGE B. CALLENDER
1896 — 1942



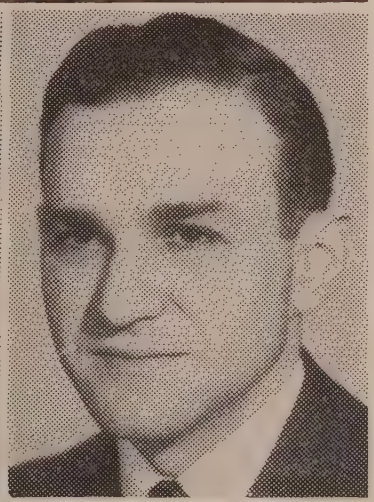
REV. CLARK CALLENDER-1867-1930

REV. STEPHEN J. CALLENDER
AUBURNDALE, MASS.



REV. EDWARD D. CALLENDER
CHATHAM, N.J.

REV. PAUL A. CALLENDER
HASBROUCKE HEIGHTS, N.J.



REV. J. CLARK CALLENDER
NYACK, N.Y.

If the pastoral service of the five preacher-sons of the late Rev. Clark Callender proves to be of normal length the Callender family, father and sons, will have given two and a quarter centuries to The Methodist Church.

Forsaking a school superintendency in 1891 which paid him three times the salary Father Callender answered a call to the ministry and was appointed to a Methodist circuit in Trucksville, Pa. He and Mrs. Callender, who survives him, served nine parishes before his death in Scranton, Pa., in 1930. In five of the parsonages sons were born each of whom honored his father by choosing his vocation.

Parental penny pinching and ambitious self-help saw all the boys through seven or more years of college and divinity school. At one time all five were attending Boston University. The death of the second son, the Rev. George B. Callender, this autumn is the first break. He was Superintendent of the Oneonta (N. Y.) district of the Wyoming Conference.

Var Alters Honolulu Program

Playgrounds have been converted into nb shelters, and beaches are partially cut by barbed wire. Camps were taken over the army, so that summer outings for the ls at Susannah Wesley Home, Honolulu, e practically impossible, reports the su- intendent, Miss Frances Taylor. Nightly kouts make it impossible for staff mem- s to leave the Home even in the evenings, l besides, says Miss Taylor, nothing is ng on in the town.

At last reports the Home was not in the local evacuation area by a half-block, so those in charge "dug in" at the Home.

"Our junior-size bomb shelters are comfortable when one sits," reports Miss Taylor. "There are seats along each side," she continues. "We keep fresh water, a box of bandages, cotton, adhesive, bottles of alcohol, peroxide, and merthidate in each one. We've wired one shelter so we can take a radio out with us. We've planted vines to cover them."

Miss Taylor reports the difficulty in obtaining help at the Home, where more than eighty girls are cared for. "Sixteen-year-olds are able to earn $125 or more a month working in defense jobs and canneries, and we can't compete with that wage scale."

"All the girls go to school, from kindergarten to the university," reports Miss Taylor. "The length of time each girl remains in the Home is determined by her individual needs. In every possible way the routine of institutional living is avoided. The girls select their own clothes, entertain their own friends, and enjoy other privileges that they would normally enjoy in their own homes."

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Christmas—1942

Ruth H. Richardson

(Twelve-year-old daughter Hallam H. Richardson of Broo lyn, N. Y., and granddaughter Bishop Ernest G. Richardson Philadelphia, Pa.)

On December twenty-fifth
My heavy pack I lift
Filled with Christmas joys
For good girls and boys.

But there are many places
Filled with childish faces
This year I shall not see,
For Adolf doesn't believe in me.

——If you discriminate agai me because I am uncouth, I c become mannerly. If you os cize me because I am unclear can cleanse myself. If you s regate me because I lack kno edge, I can become educated. if you discriminate against because of my color, I can nothing. God gave me my co I have no possible protect against race prejudice but to t refuge in cynicism, bitterness, hatred.—ANDREW T. HATCHER *The New Republic.*

Philadelphia Letter—

$15,000 Goal for Church Extension

Black Hills Passion Play Comes East—
Bibliography on Durable Peace

PHILADELPHIA, PA., DECEMBER 16.—The original Black Hills Passion Play is a magnificent production from which one goes away with the Hallelujah Chorus in one's heart. This oldest and largest drama is being presented here this month in Town Hall, sponsored by the Lions Club of Philadelphia for the benefit of blind and crippled children. It has been scoring a distinct success. Josef Meier, the Christus, is the seventh generation of his talented family to play that part, which is done with poise and power, reverence and effectiveness. The Last Supper will always be more vivid for those who have witnessed its simple and sincere presentation. All the one hundred players are now American citizens and Christians in various Protestant and Roman Catholic denominations.

Of the five European major Passion Plays, one was in France at Nice, another in Switzerland at Berne, and three were in Germany at Freiburg, Oberammergau, and Luenen. This one came from Luenen, Westphalia, where it was started back in 1242 and each year thereafter given by the monks of the Cappenberg Monastery. In 1932, Josef Meier wisely brought the production to America. The words are now spoken in English. The twenty-two stirring scenes are beautifully artistic and true to the Biblical narrative.

Already it has been given before 8500 audiences in Europe, the United States, and Canada, under the superb lead of Josef Meier as Christus. Since 1938 it has been established in the Black Hills, near Spearfish, S. D., which is intended for a national shrine. There is the largest Passion Play stage in the world, where in a natural amphitheater, seating 8000, the play is put on during June, July, and August.

In the new year it opens its New England tour at Bridgeport, Conn., January 7-13; then Boston, Mass., January 14-25. It comes back for a brief period at Reading, Pa., January 26-February 2. Then its bookings follow at Worcester, Mass., February 5-10; Springfield, Mass., February 12-18; Holyoke, Mass., February 20-24; Pittsfield, Mass., February 26-28; New Haven, Conn., March 1-6.

* *

January 10 has been set as Church Extension Day to keep Philadelphia Conference Methodism on the march. Bishop E. G. Richardson has declared: "For the successful future of Methodism in the Philadelphia Conference territory, I consider the movement for church extension, recently authorized by the Conference, to be essential. Changing conditions make foresight and careful planning necessary. I trust that the ministers will gladly lead, and our membership will gladly respond, in this enterprise." The campaign for the Conference goal this year of $15,000 is under the direction of the Conference Board of Missions and Church Extension, of which Franklin Duncombe of Bala-Cynwyd church is president and W. Vernon Middleton Conference missionary secretary. A ten-year plan has been adopted. Already at Manoa, in Delaware County, the new colonial edifice of Ebenezer has taken the place of an 118-year-old "one-room" structure, which had become inadequate for an increased suburban population. A basement has been constructed at Johnson Memorial, Mayfair, in the Northeast. Faith, down in South Philadelphia, is the only Protestant church near a new defense housing project with 1000 units. Its old, small, "one-room" building has been renovated and enlarged to double its capacity. A new site has been selected for Tabernacle at Stenton Avenue and Vernon Road, adjacent to the Temple University Stadium. The church at Ardmore should have a better location; at Stonehurst Hills, additional space. Other opportunities are pressing at Reading, Lancaster, and West Chester.

* *

The peace section of the American Friends Service Committee has compiled a brief provisional bibliography on the bases of a durable peace and problems of post-war reconstruction. Ten books are listed: Henri Bonnet, "The United Nations"; Pearl Buck, "American Unity and Asia"; E. H. Carr, "Conditions of Peace"; J. B. Condliffe, "Agenda for a Post-War World"; P. E. Corbett, "Post-War Worlds"; Guglielmo Ferrero, "The Principles of Power"; John H. Holmes, "Out of Darkness"; Herbert Hoover and Hugh Gibson, "The Problems of Lasting Peace"; Haridas Muzumdar, "The United Nations of the World"; Quincy Wright, "A Study of War." Six more are mentioned as "still valuable and timely": Louis Adamic, "Two-Way Passage"; Harold Butler, "The Lost Peace"; Stuart Chase, "The Road We're Traveling, 1914-1942"; Lewis L. Lorwin, "Economic Consequences of the Second World War"; Walter W. Van Kirk, "Religion and the World Tomorrow"; William Paton, "The Church and the New Order." Several pamphlets are likewise recommended, such as the Pendle Hill Pamphlets, at 25 cents each: "Peacemakers' Dilemma," by Bertram Pickard, formerly of the Quaker Center, Geneva, Switzerland; "New Nations for Old" (on colonial problems), by Kenneth Boulding of Colgate University.

* *

Of the twelve million Negroes in the United States, it is reported that 470,172 live in Pennsylvania. One Baptist association has thirty Negro churches, a few more than the number of white churches. "Between the two Baptist groups, however, there has been little or no acquaintance between individual Christians, Negro and white; between families; between Baptist churches of the two races. Joint prayer-meetings, musical programs, small discussion groups in which both Negro and white take part, projects requiring cooperative action, are important steps for us to take." Some of our Methodist churches and Sunday schools are preparing to participate in Race Relations Sunday in February for the sake of this kind of Christian friendliness.

* *

The New Jersey Conference is organized for a successful program of evangelism after the holidays under the leadership of Guy Black of the Federal Council. Large results are anticipated by the intensive and extensive efforts in churches, groups, and districts throughout the Conference.

* *

"An adult group should not *adjourn from* anything on Sunday morning. It should *adjourn to* the sanctuary of the church,

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where the minister would guide the members of the class in the worship service." So says Miss Elisabeth D. Eggleston in her recent bulletin to the churches as executive secretary of the Conference Board of Education.

* *

Two of the Civilian Public Service camps in Massachusetts under the American Friends Service Committee are being closed, and most of the conscientious objectors there moved to a new camp near Gorham, N. H., where James Mullin of the administrative staff has been named director. The work project at Gorham is under the National Forest Service. It includes building fire towers, clearing out recreational areas, and "fire hazard reduction" work during the winter.

Another C. P. S. camp in the White Mountains has been opened at Campton, N. H., with Kenneth Morgan as director. He was formerly director of religious education at the University of Michigan. Its work project is similar to that at Gorham, with the addition of a sign-painting center, thus servicing forests in the entire New England area.

At a side camp at Campton, under the direction of the Rockefeller Foundation, forty-eight c. o.'s offered themselves as lice-carriers for three experiments of three weeks each, to test the effectiveness of disinfectant powders in killing lice, the chief carriers of typhus. The Rockefeller Foundation gave to each participant six dollars. When they were not allowed to keep the money, the c. o.'s requested that the funds from the first experiment be disbursed to the Catholic C. P. S. Camp at Stoddard, N. H., to the Japanese Internment Centers, to the Camp Clothing Fund, and to private benevolences.

CHARLES DANIEL BRODHEAD.

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F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

MR. EDITOR!

Reader Writes

★

An Urgent Need

You and I, sir, have from time to time discussed religion together, but we never got around to the subject of miracles. However, as I have just taken part in one, I wish to pass on the suggestion that every ZIONS HERALD reader fairly healthy and under sixty years (even miracles have some conditions, it seems!) may play an indispensable part in that most striking of all miracles, the restoring to life of a man who would otherwise die. Yes, you guessed, it is the Red Cross Blood Donor Center I am talking about. You make an appointment to go to 691 Boylston Street, Boston, a pint of your blood is painlessly withdrawn, and the plasma goes to save the life of a wounded soldier who would die without it.

And I write because this need, so urgent, is not being met. Everyone assumes that the other fellow has done it. The Army has already asked the Boston Red Cross for 3000 pints a week, and the quota will soon be raised—and at that, our soldiers are just beginning to do things in a big way. When those soldiers are killed by the enemy, it is tragic; if they are only wounded by the enemy and then finished off because we cannot spare three quarters of an hour's time, it just won't bear thinking about.

For the benefit of nervous people, may I say that when the Red Cross says that the removal of blood is a painless process it is speaking the simple truth. To be accepted for this service means being checked and told that your health is good—and we all like to hear that; it means a visit to a delightful group of people who serve you refreshments, and the pleasure of playing a real part in a modern medical miracle. For that's what it is: the process of saving lives by blood plasma is a revolutionary advance in medical science. But the only source for the plasma is you and I and all the other individuals—and so far not enough of us have responded.

Do so today—call Kenmore 9060.

LLEWELLYN JONES.

Boston.

Joy in Giving

Mabel Clarke Davison

Recorded in God's ledger book,
Our credit every day
Is not the wealth we hoarded here
But what we gave away.
It may be just a friendly smile,
Some kindness without cost,
Good cheer we brought to some sad soul
Or help to someone lost.

On New Year's Day the page is turned,
The ledger starts anew;
Though credit comes, 'tis not for this
We give the whole year through.
Let's now resolve to give each day
Just for the joy of giving,
And God will bless our smallest gift
And make our lives worth living.

United Activities

Believing that in "unity there is strength," the five Methodist churches in Lancaster, Pa., have embarked upon a new venture in cooperation and service by sponsoring a series of "United Activities" during the fall and winter months. The main object in these efforts is to bring the Methodist churches into closer contact with each other and thereby make a greater impact upon the city.

The first of these Activities was a "United Bible Conference" held for four consecutive Tuesday evenings in October with Dr. Harold Paul Sloan, former editor of *The Christian Advocate,* as the leader. The second was a "United Missionary Conference" held November 11-15 inclusive, bringing to the city such outstanding leaders and missionaries as Dr. Edward D. Kohlstedt, representing the missionary work in the home fields; Dr. Newell S. Booth of Africa, Dr. George P. Howard of South America, Dr. C. W. Iglehart of Japan, and Dr. Y. C. Yang of China.

Beginning December 31 with a "United Watch-Night Service and Love-Feast" and continuing until January 10, an "Evangelistic Campaign" will be held. Visiting preachers will bring the messages, and a united choir assisted by a trumpet quartet will lead in the singing and furnish the music. A second "Evangelistic Campaign" is planned for the early part of April with Dr. Roy L. Smith, editor of *The Christian Advocate,* as the speaker.

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William Leon Hattaway, Hawkins, Tex.
Thomas Reighton Jones, Williamsville, Ill.
Harley Ross McDaniel, Hillsboro, Tex.
Albert Hale Northrop, Goodland, Ind.
Earl Carmack Parker, Belleview, Tenn.
Eugene Wesley Pilgrim, Perry, N. Y.
Edward Cedric Pope, Sandwich, Ill.
Wendell Franklin Rex, Ackley, Iowa.
Natt Harlan Scott, Groton, Vt.
Richard Grant Sechrist, Nicholson, Pa.
Wallace Gerald Sorenson, Danville, N. J.
Warren Nathaniel Ware, Potosi, Mo.
Jasper Dekalb Wilford, Obion, Tenn.

Winter Institute

The winter institute of the Brockton Methodist Subdistrict Youth Fellowship, which met on five successive Friday nights beginning November 13, has been concluded. The sessions were held in various churches, and the attendance was gratifying. The courses offered were: "The Business of Living," "The Church and Our Community," "Science and Religion," and "Youth and World Peace." The ministers on the faculty were Rev. Frank Gulinello, Rev. Melville E. Osborne, Rev. James Allen, Rev. M. W. Topping, Rev. Hollis French, and Rev. Rudolph L. Samuelson, who was dean of the institute.

A banquet was held at the Stoughton Methodist Church with Robert Blair, president of the subdistrict, presiding, assisted by Rev. Mr. Samuelson. Following the banquet, there was a gift exchange. The institute closed with a communion service administered by the faculty members and Rev. J. A. Martin and Rev. J. W. Pierson. An offering was taken for a portable field communion set for a Methodist chaplain.

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Church Register

HERALD CALENDAR

Cuba Conference, Camaguey, Bishop Paul B. Kern, December 31
Association of Schools and Colleges of The Methodist Church, Annual Meeting, Cleveland, Ohio, January 11, 12
Commission on Public Information, Annual Meeting, Hotel La Salle, Chicago, Ill., February 8
Board of Education, Annual Meeting, Chicago, Ill., February 16
Puerto Rice Provisional Annual Conference, Arecibo, Bishop E. G. Richardson, February 17
Laymen's Day, February 21
Maine Conference, First Church, Bangor, Bishop James H. Straughn, May 5
New Hampshire Conference, Keene, Bishop G. Bromley Oxnam, May 5
New England Conference, Wesley Church, Worcester, Bishop G. Bromley Oxnam, May 19
New England Southern Conference, Trinity Church, New Bedford, Bishop G. Bromley Oxnam, June 2

The Christmas Afterglow

(Continued from page 1255)

appointed three Lenten Sundays for prayer against this peril. The Lombard threat continued for many years, and the prayers for deliverance became fixed in liturgy. They were not changed when the danger ceased, and these three pre-Lenten Sundays were permanently added to the church calendar under the perplexing Latin names of Septuagesima, Sexagesima, and Quinquagesima. The Federal Council revision left these pre-Lenten Sundays out as having outlived their usefulness, and added the three Sundays to the Epiphany season. But just as they originally constituted a pre-Lenten period to meet an emergency, so our bishops have called for such a season the week next before Lent. This makes Dedication Week both timely and historically significant. And it has the glow of coming to a climax on Transfiguration Sunday! Let us maintain this Christmas afterglow!

Bits of Fun

It was a wet day, and as the pretty girl entered the crowded car, a man rose to his feet.

"No, you must not give up your seat; I insist," said the young woman.

"You may insist as much as you like, miss," was the reply, "I'm getting out here!"—*Christian Observer.*

Two dentists, who happened to be traveling on the same train, discovered they were of the same profession. Immediately their conversation turned to "shop."

"You know, old man," said the first, "I have mastered the art of being gentle. I've got gentleness down to such a fine point that my patients fall asleep while I'm pulling their teeth."

"That's nothing!" retorted the other. "My patients always arrange for their photos to be taken when I operate, because that's the only time they have such a pleasant expression."—*Selected.*

Father: "Johnny, what is this '60' on your report card?"

Johnny: "I—I—th—think that's the temperature of the schoolroom."—*Exchange.*

A Sioux Falls, S. D., three-year-old twin swallowed a safety-pin a year ago—age two. Six months ago he broke a leg, and recently he swallowed a penny. Each experience required a trip to the hospital.

The boy's twin was pretty disconsolate after the last trip, but his only question was: "Did you get the penny back?"—*Boston Globe.*

"I hear that Farmer Jones's hired man left him."

"Yes, he said he couldn't stand the cold."

"Why, it's no colder on the farm this year than usual."

"No, but he heard over the radio that farm labor was to be frozen this year."—*Christian Science Monitor.*

A subscriber in Ohio asks whether we have heard of the two fleas who got a defense job and made so much money they bought their own dog.

Sign in a country restaurant: "If our steak is too tough for you, get out; this is no place for weaklings."—*Montreal Star.*

An American soldier in England was giving some illustrations of the size of his country. "You can board a train in the state of Texas at dawn," he said impressively, "and twenty-four hours later you'll still be in Texas."

"Yes," said one of his English listeners, with feeling, "we've got trains like that here, too."—*Wall Street Journal.*

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The [illegible] year-old draft law and [illegible] of mobilizing the coun- [illegible] but victory effort have [illegible] on early college entrance. [illegible] the Boston University War- [illegible] Training Program has been estab- [illegible] This Program provides an opportunity for qualified high school seniors to begin their college work in January, 1943, even though they have not fully completed their senior year in high school. It is the result of several months' planning and preparation and is based on the advice of prominent military, governmental, and educational experts.

The purpose of the Program is to enable qualified high school students to obtain as much college training as possible in the shortest period of time. In this manner young men and women can be as fully prepared as possible to enter the Armed Services or to assume other positions requiring responsibility and leadership. The Program is designed to utilize the formative period from 16 years to 18½ years of age in serious, concentrated study for military and war manpower requirements, as well as for broad educational needs.

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